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Villard and Pearson's "*Life of Governor Andrew*," were published too late to permit of their use by Mr. Rhodes.

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Scott, S. P. *History of the Moorish Empire in Europe*. Three volumes. Pp. xlii, 761; ix, 686; ix, 696. Price, \$10. Philadelphia and London: J. B. Lippincott Company, 1904.

The history of the Moorish Empire in Europe is a work that will undoubtedly adorn the shelves of many private libraries, for it is well gotten up by its publishers, printed in good type, tastefully bound, and, as one looks at the pages, conveniently paragraphed for easy reading. On opening the first volume also one is dazzled by the array of authorities presented by the author, arranged and classified, not only alphabetically, but also by languages in order to promote facility of reference. But at this point suspicions are aroused, for it would be difficult for one not already master of the field to find his way intelligently among the 717 separate works in 15 languages that are here thrown together. No note of the author suggests which are the best authorities to consult, the books range in date from the sixteenth to the nineteenth century, and an earlier edition is sometimes quoted in place of the last and revised form of the work. In the text there are no references whatever, so that it is impossible to tell the source from which particular statements are drawn—a serious drawback when it is considered how startling some of these statements are. We should be glad to know, for instance, what reasons there are for supposing that coffee was one of the staple articles of export from Arabia in the period before the birth of Mohammed; or the evidence that proves so conclusively that the so-called *jus primæ noctis* was practiced all over Europe in the Middle Ages, that vassals of all degrees were subject to it, and that it was a right attached to the estates of most of the great abbeys and sees of Catholic Europe; or the proof that the Pope issued blank indulgences purchasable by any criminal, who could then fill in the description of a contemplated crime and thus secure immunity from all punishment. In fact, one of the most striking things about the book is the author's bitter hostility toward the Church. He can find nothing good to say for it under any circumstances.

When he treats of Mohammedan affairs proper he is on rather firmer ground, and the history of the Moorish occupation of Spain is fully and on the whole accurately traced. The first three chapters of his book are devoted to a review of the development of Islam prior to 711, and the fourth to a description of Visigothic Spain. The remainder of the first volume and all of the second are given up to Spanish affairs. Even in this part of the work, however, Mr. Scott's peculiar methods of work invalidate some of his conclusions. It is evident that he has laboriously consulted the vast array of authorities grouped at the beginning of this history, but without manifesting any critical insight. Whenever he finds an attractive statement, no matter what the source, he puts it down and the material thus collected

has been so carelessly worked over that contradictions are frequent and the point of view is sometimes changed two or three times in as many pages. An example of the way he employs his authorities may be seen in the fourth chapter, where the conditions in Spain that rendered Moslem conquest easy are under discussion. On page 174 we find the statement that King Witiza, next to the last of the Visigothic rulers, caused a church council to pass laws authorizing the marriage of the clergy and the institution of polygamy among the people. The authority for this statement is not given, but it seems to have been drawn from Lea's *History of Sacerdotal Celibacy*, although the latter gives the regulation as emanating directly from the king and not from the council. Now Mr. Lea is generally a safe writer to follow, but it happens that just here he has been misled by trusting to the so-called Chronicle of Liutprand, which has been shown to be a forgery of the sixteenth century. The only contemporary authorities that mention King Witiza speak of him as an enlightened prince, about whose reign no such scandal attaches, and the later stories of his proficiency seem to have been invented by the chroniclers to account for the triumph of a false religion. Mr. Scott, therefore, in his desire to find matter of accusation against the Spanish church of the eighth century, has wholly misstated the facts, though he might have been put right by consulting so common an authority as Gibbon, while he has had the misfortune to let escape him so savory a morsel as an undoubted case of forgery by a Jesuit of the sixteenth century.

The same faults and errors are to be met with throughout the work. The third volume, which is devoted to a survey of Moorish civilization and a comparison of it with contemporary Christian culture emphasizes the superiority of the former and points out the many valuable contributions that reached Europe through Mohammedan Spain; but one never feels quite sure that these influences are justly estimated unless he knows of confirmation from other sources. When it comes to the picture that Mr. Scott draws of the rest of Europe during the Middle Ages, we have a piece of literature worthy to rank with the tracts of the A. P. A. There we find heaped up together all the scandal and refuse that have attached themselves to the Church from every quarter for the past thousand years without any attempt even to sketch the other side of the picture. Such a method of treatment of the history of mediaeval Europe is entirely out of date, and it cannot be said that on the whole the *History of the Moorish Empire in Europe* is either a safe or a well-balanced book.

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Thorpe, Francis Newton. *A Short Constitutional History of the United States*. Pp. vi, 459. Price, \$1.75. Boston: Little, Brown & Co., 1904.

This book is not an abridgement of the author's well-known larger works, but rather a new and briefer text based upon the same materials. Dr. Thorpe's method is best illustrated by his comparative study of the state constitutions, which are traced to their original sources, the conscious needs